





LIBRARY
OF THE
UNIVERSITY
OF ILLINOIS



THE CHURCH OF ENGLAND

IN THE

RURAL DISTRICTS ;

BEING

A REPLY TO THE MIS-STATEMENTS OF "*THE
NONCONFORMIST*,"

FORMING A SUPPLEMENT TO

"THE NATIONAL CHURCH"

FOR JULY 1872.

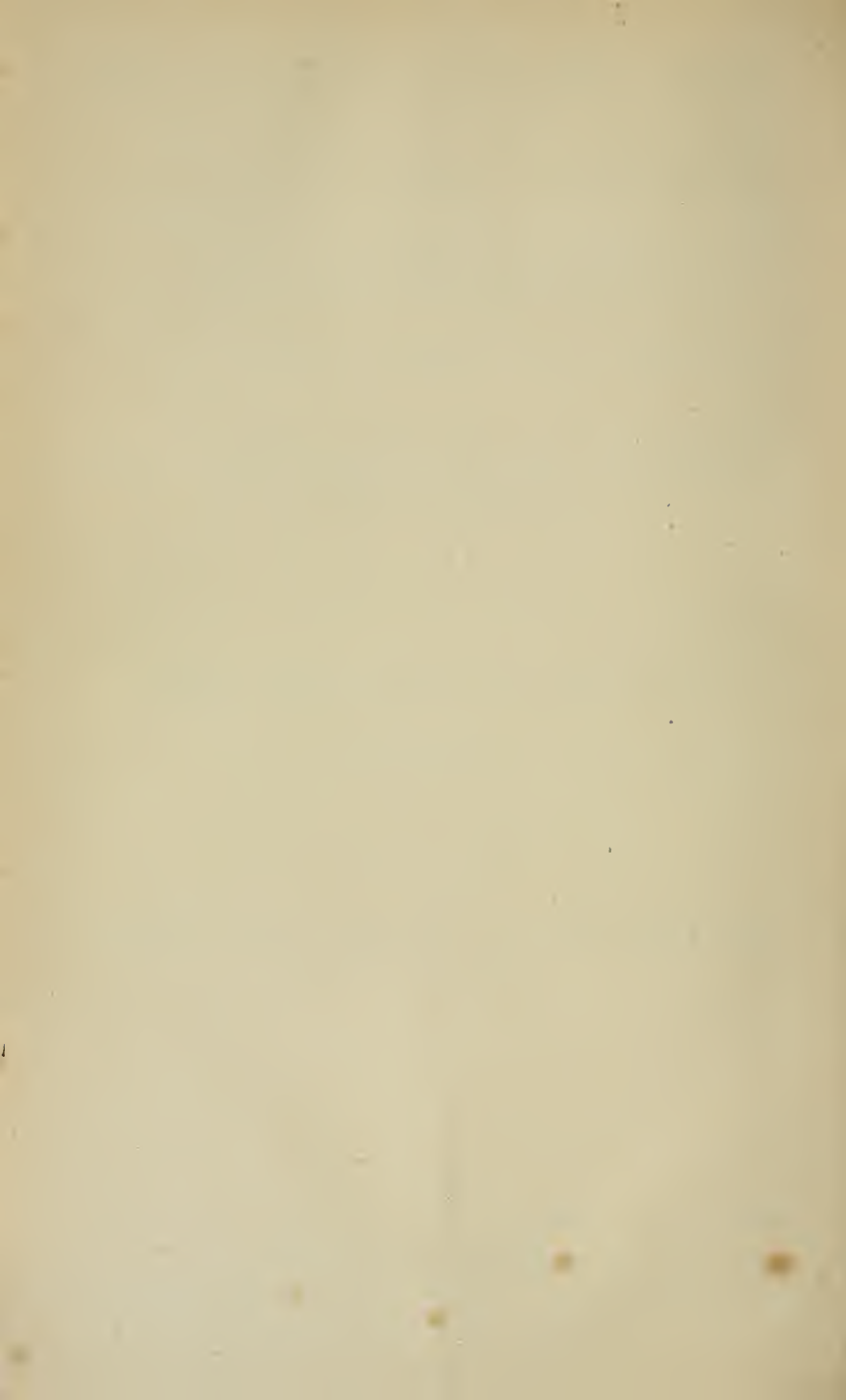
BY THE REV. A. HUME, LL.D., D.C.L.

VICAR OF VAUXHALL, LIVERPOOL.

LONDON :

PRINTED FOR THE CHURCH DEFENCE INSTITUTION,
25, PARLIAMENT STREET, S.W.

1872.



THE CHURCH OF ENGLAND

IN THE

RURAL DISTRICTS.

I. INTRODUCTORY REMARKS.

WHEN the Sibyl of old offered her nine books to Tarquin, he is said to have rejected them scornfully. Having burned three, she demanded the same price for the remainder, and met with the same reception; but, when she had burned another three, superstition and mystery effected that for which reason had been powerless. The three were purchased at the price originally asked for the nine. The legend is sufficient to illustrate the well-known fact that the demands of some rise as their cause becomes desperate; the more thoroughly they are defeated the more loudly they profess their confidence of victory; and thus the general who led the remains of a beaten army from the "blood-stained ruins" of Sebastopol had the hardihood to assert that Russia then occupied a position of increased strength.

There is probably no topic of public interest in connexion with which this course is more commonly pursued than in treating of Church subjects. When the Church of England was in a lethargic condition, those who professed greater purity had little to say of her short-comings, because that was the Dissenters' harvest day. But when she rose to a higher sense of her duty, and acted in a manner more worthy of her holy mission, she was opposed; for then she was felt to be a rival. And when her ministers came to take at least a full share in public duty, were foremost in their efforts to evangelize the poor, and to atone for the neglect of a previous generation, disappointment on the part of competing sects gave place to alarm, and alarm to bitterness and deadly opposition. She is opposed for any reason or for its opposite; because principle is utterly lost sight of, except, perhaps, the one principle mentioned by the poet, that

'Tis treason to love her and death to defend.

longer maintained; that the increase of piety and activity of the Church in modern times leaves them little to wish for; and that in the race of public usefulness she is already leaving the sects far behind. But those who are Dissenters not on religious but political grounds draw a different conclusion from the same premises. They say, in effect, a few years more and these men will close our mouths; we shall have no ground of complaint; the hearty sympathy and good sense of the million will laugh to scorn our slanders and exaggerations; and a few legal decisions will purge the Church of heretical teachers of every colour and name. Now, therefore, is our time to strike, before reforms have taken deep root, or prejudice has died out; and though six of our nine grievances have been cut away, we will still make the old demand, Disestablishment and Disendowment. Our rulers have taken one step in that direction, and the process is easy, while who knows what political exigency may arise so that this may be the price of our allegiance?

To this latter party belongs the honourable member for Bradford, the author of the *Nonconformist's Sketch Book*, a work which he would gladly forget, but which irritating controversialists will persist in quoting. Perhaps one reason why the intellectual parent repudiates his offspring, is that he is no longer a minister but a layman, and that sectarian hostility has become softened down. This work was charged with coarse and violent language, but like the negro who loaded his musket on the principle of "moa' powda' moa' kill;" he finds that it will jeopardise his own head. Public opinion too has compelled him to pipe in a much milder key, and he is now, forsooth, the devoted friend of the Church! Indeed, his object in abusing her is to improve her character, and he would humiliate and crush her only to promote her spiritual health and usefulness. Of course! But if he would kindly allow us the favour of a choice, we would prefer to accept his kindness in some other form. Even during the course of last year he was obliged to eat his own words and alter his requirements respecting Church fabrics, as he found he was likely to disgust and alarm many of those whose co-operation he sought.

In the debate on the resolution which was submitted to the House of Commons last May the following passage occurs, and has been taken as a test by Mr. Miall's organ, *The Nonconformist*, for the purpose of showing generally that the Church has been unfaithful, and comparatively useless in the rural districts of the country:—

These rural parishes have been in the undisturbed spiritual occupation of the clergy of the Church of England for generations past. Indeed the clergy have all but undisputed religious sway in them. Ecclesiastically speaking, they can

do pretty much as they like. Well, what, on a large scale, has been the result? What are the most conspicuous characteristics of our labouring agricultural population? Do they include "sweetness and light?" Do they include fairly developed intelligence? Do they include a high state of morality? Do they include affectionate veneration for religion? Are these the most prominent features by which the character of our agricultural population is distinguished and in respect of which they bear away the palm from the inmates of towns? And the discouraging and painful answers to these queries—are they not to be found in Blue books; verified as they may be by minute personal observation? When I am asked what will become of the rural parishes if you abolish the endowments which sustain the parsons, I reply, in the first instance, what has become of them under the assumed advantages of those endowments?

We intend to direct public attention to the same subject, to meet the aggressor on his own grounds, and to show that in those very districts, where he supposes the Church has done little or nothing, we find, man for man, the greatest amount of piety and good order. Conceding the fact that wealth and intelligence are more frequently found in towns, we are prepared to show that the rural districts, with all their disadvantages, bear a favourable comparison; and that the argument of the writer who has laid Blue books largely under contribution are false in principle, or rather they involve many false principles.

II. STATE OF THE ARGUMENT.

The Blue books to which Mr. Miall alluded in his speech on Disestablishment, and to which his disciple makes such copious references, are certain Reports of the "Commissioners on the Employment of Children, Young Persons, and Women in Agriculture;" and they were published in 1868, 1869, and 1870. They are contained in six folio volumes; and the facts which they adduce have been made, and will continue to be made, the basis of improved legislation. But it will be observed that it is only respecting the most neglected classes in our rural districts that enquiry has been instituted, viz. those who by youth or sex are the lowest in education, and who, from the circumstances in which their lot is cast, have not, or have only to a small extent, the command of their own time. We may ameliorate the condition of such persons from time to time, and raise them in the scale of intelligence, morality, and religion; but we may as well hope to wipe out poverty or disease from society as to get rid entirely of the evils arising from too early employment. Parents of every class look to present gain rather than to greater advantages in the distant future; in short, they eat their apple before it is ripe; and thus employment at too early an age, or in circumstances which are highly injurious in

the long run, is a characteristic of human nature, and especially of an age of excitement and fast living like our own.

Farther, the writer in the *Nonconformist* adds—

The Commissioners have directed their investigations not to all classes of society, but to the labouring class only; and, even with regard to them, the enquiry was limited to their diet, homes, wages, and employment, to education and morality—leaving untouched for the most part questions touching their religious knowledge and habits.

It is quite clear, therefore, that Mr. Miall was not warranted in making the condition of a small class, and on these subjects, a measure of the usefulness of the Established Church in those districts in which they reside. In short, his statements are to a great extent irrelevant; and the attempt to obtain, through the facts which are brought to light, a handle against the Church or an argument in favour of Disestablishment is a signal failure.

His apologist appears to have felt this, and to have foreseen that in piling up a mountain of extraneous facts he could bring forth only a mouse in favour of radical Nonconformity; and he is therefore under the necessity of prefacing his laboured, and sometimes repulsive, quotations with an apology.

The question will probably be asked, what bearing has this state of things on the arguments in favour of or against the continuance of a National Establishment of religion? Is it contended, it may be asked, that the English Establishment has made the English villages the wretched spots, both physically and morally, they are proved to be? Or that the Church of England, as a whole, or its clergy in particular, are to be held responsible for that which no one defends, and which all the humane and good among us deplore? It is only *in a limited degree* that such questions can be answered in the affirmative. For those grievous evils are traceable to many causes, *social and political*, as well as ecclesiastical. They are a heritage that has descended to us as a result of the *neglect*, the *ignorance*, and the *mistakes of our ancestors*. They are complicated and deep-seated, as well as numerous, and they furnish evidence in support of *an indictment against not one Church only, nor one class alone, but all Churches and all classes*.

This statement is, on the whole, true and fair; and, with some slight modifications in the phraseology, we should not hesitate to endorse it. But it is directly opposed to the title of the paper—"The Established Church and the Rural Districts." It is distinctly asserted that "*all Churches and all classes*" are responsible for the facts shown in quotations; it is asserted, with almost equal plainness, that *one Church and one class* are responsible! It is admitted that they are fruits of the *past*; they are brought against the Church of *to-day*! It is stated that "*social and political*" causes account for facts touching only slightly on "*religious knowledge and habits*;" yet these facts are brought as an unanswerable argument against the Establishment as such! If the principles quoted in the last

paragraph be true, the title of the paper is false; and the gist of it and its avowed objects are false also. On the other hand, if the title be true, that it is an examination of the "Established Church" in the Rural Parishes, then that paragraph cuts the whole ground from under the writer, and the engineer is hoist with his own petard. The antagonism is not ours—it is that of the writer. And after the admissions which he is constrained to make, and does make, his quotations are of no significance whatsoever.

But it is very instructive to notice the state of the writer's mind. He sits down to indite an article damaging to the Church of England, and does his best in that way; but truth and honour oblige him to declare in passing that his indictment cannot be sustained. To those who hired him, his poverty, and not his will, consents. The false title covers the whole article; the modification which truth demands is made incidentally in a subordinate paragraph. He is like a man who assails his neighbour's character in public, on the platform or in the press, and then fancies that a private and confidential apology is an ample *amende*. He is like Balaam. Some Balak appears to have hired him to curse our Israel, and he finds that if his utterances be examined, and their essence extracted, he can only bless.

But we are not satisfied with condemning the writer out of his own lips—with putting him in the witness-box and dragging from him evidence in favour of an honourable acquittal. We will proceed a step further, and show that the principle of the paper is false from beginning to end—a fabric erected on a quicksand. The classes to which he alludes, and to which the enquiries of the Commissioners referred, are only a fragment of the population in agricultural parishes or shires. They are persons exceptional in their circumstances, though numerous on the whole; and the enquiry respecting them embraces such topics merely as are incidental only to clerical duty. It is true that of late years we have Bible-women and deaconesses who are supposed to promote industry, temperance, cleanliness, and other sister virtues among the poor of our parishes, as well as religion. But let the clergymen attempt to interfere in such matters, unless he is a member of some public board, and he will soon be told to mind his own business. One of the first to hint that he is crossing the professional line will be some sturdy Non-conformist, the cousin or perhaps the brother of a reporter and leader-writer in town, who brings the unfortunate rector in as guilty for every misdemeanour that exists within his parish bounds, from the depredations of Tom Graceless, the

poacher, and the "misfortune" of a giddy workhouse girl, down to the undrained "petties" of a row of labourers' cottages, and the cases of typhus which they have generated. Accusations of this kind, inconsistent and contradictory as they are, answer each other—that is to say, in the minds of thinking men. But unfortunately the number of these is small; and of those who can think, a large number are content to take their opinions ready made from him who is boldest in assertion.

In Charles Dickens's *Household Narrative* a brief enumeration was once given of the crimes and misdemeanours which had excited public attention during a period of about a week or ten days; and he supposed that a foreigner reported this to his countrymen as a specimen of the condition of England. "Every word would be true," added the writer, "and every idea communicated false." Yet there is not a day on which the sun rises that a man moving in society may not see the same thing done, the same terrible principle illustrated. A man, or more frequently a woman, tells a number of select facts as if they were the whole, and, by giving an entirely false colouring to them, or placing them in a false setting, an untruth is as effectually propagated as if Ananias and Sapphira had lent a helping hand. Indeed one often entertains the painful conviction that those persons were rather harshly treated, for if they lived in our times and were cautious enough to adulterate truth directly for a party and only indirectly for themselves, they might have been loaded with honours and emoluments, and have lived to a green old age.

The same effect is produced by generalising from exceptions. In this way a man can prove anything, that Englishmen are albinos, that Scotchmen are red-haired, that religious people are ill-natured, that working men are swearers, that squires are drunkards, and that the clergy are lazy time-servers. There is no doubt that all these facts exist, but it is equally true that they are all exceptions. That is sufficient, however, for the unscrupulous partizan. He will refrain from saying that the cases are only four or five per cent. of the whole: what has he to do with per-centages? He will "challenge anyone to deny the facts," and thus he will speak as if the five per cent. were seventy-five, and will propagate the most barefaced falsehood while adhering to verbal truth. At no period of our history can we expect to be free from poverty or vice or crime; but to generalise and say that we are a nation of paupers and criminals would be an outrage on common sense. Also, though it would be more easily detected, it would not be a whit more illogical or more dangerous to truth and good morals than much that we hear and read every day. What

would be thought of a monomaniac who should attempt to write the history of England from our Assize Calendars, or from the records of our Divorce Court? Why, that he was worthy of a strait-jacket, though he might otherwise be harmless. And with all respect for courtesy and Christian charity, it is difficult to think otherwise of a man who brings the Church of England in as guilty, because the law has allowed farm-servants—old and young, male and female—to be badly cared for by their employers. During the Irish famine, a coroner's jury in the west brought in a verdict of "wilful murder against Lord John Russell"; and though the writer in the *Nonconformist* may not be a Connaught man, he is unconsciously exhibiting the same class of intellect.

A few years ago a Turkish ambassador made a tour through England, and examined several of our great towns. It is said that on one occasion he fell back in the carriage with a look of horror, and exclaimed, "What! are the two largest buildings in all your towns a poorhouse and a jail?" Here was an instance of the false reasoning which we are obliged to expose. He thought that paupers and criminals were more numerous in England than in any country which he had previously known, whereas both classes are more numerous in his own country. But the poor are not cared for by the law; and the profession of Barabbas is one of honour and profit in Turkey.

Admitting for the sake of argument that all the quotations from the Blue-books are correctly given, we yet utterly deny the proposition suggested in Mr. Miall's rhetorical questions, and sanctioned in the title of the paper, and virtually defended throughout. It is, like many others, so false and absurd that it requires only to be stated in detail to be rejected as false. The Church of England cannot be responsible, and is not, for the temporal condition of farm-labourers. Some of the clergy have observed and noted the facts which it is attempted to turn to their disadvantage, while others have contributed the information. And in the wide extent of our shires, none will be found more ready than they to support any well-devised scheme for elevating the working man in this world, and preparing him for the higher destinies of the world to come.

III. FALLACIES LATENT AND PATENT.

The Church of England has not provided suitable dwellings for the labouring poor; therefore she should be disendowed and disestablished. Such is something like the abbreviated syllogism of Mr. Miall and his lieutenant in the *Nonconformist*. Very

well,—let us carry out the principle and see to what it leads. The Queen in Council, the House of Lords, the House of Commons elected by the people, have neither jointly nor severally provided suitable homes for the labouring poor of our rural parishes; therefore, if the decision be just, they must all be dis-endowed and disestablished together. It is an immense gratification to a gentlemanly man to know that he shall die as he has lived, in good company. The common proverb that “What is sauce for the goose is sauce for the gander,” does not apply here except very imperfectly; for if such secular duties be the business of a Church having cure of the *souls* of men, much more must it be the business of those departments of the State which have the charge of their *bodies*, and look to their worldly interests only. Yet not one word of reproof is uttered against those whose special duty it was to inaugurate, promote, and complete the necessary reforms; the blame is reserved for a class who looked on with anxiety, but were almost powerless in the matter.

It is a maxim of logic that an argument which can be re-retorted is good for nothing; and there never was a better opening for a telling rejoinder than here. Let some one who has leisure write a few solemn and forcible essays upon Spiritual Destitution in Populous Places; on which subject he will find numerous passages suitable for quotation in the *Report of the Bishop of Exeter's Committee*, 1858. Let him consult also the *Reports of the Ecclesiastical Commissioners*, and such books as Mr. Huntington's *Church Work in our Large Towns*, and having referred to Miss Braddon's writings for the most telling way to introduce the horrors, he can wind up with a pathetic appeal on behalf of Christianity, and an onslaught on our truce-breaking and godless legislators who would drive us back to Thor and Woden, the deities of our Scandinavian forefathers. The House of Lords, if we are to believe the prophets of the Hole-in-the-Wall, is an effete institution, already past praying for: but the House of Commons,—ah! there where we had garnered up our heart,—what right has it to neglect the Cromwellian duties of preaching and praying, trusting in God and keeping its powder dry? Down with it even to the ground. The whole really appears to be a grim joke, if it were not that Mr. Miall, finding his way harder and harder, is past joking long ago. Young Mr. Venables has placed him in an undignified position in his racy little pamphlet, *How our Church became a Drinking Saloon*; so his followers, finding themselves in deep waters, fulfil an old proverb by catching at a straw. It would be inhuman to deny them such moderate consolation.

Will the reader kindly excuse a few words more on the same subject. Scarcely two centuries have passed by since Sir William Petty, ancestor of Lord Lansdowne, found in that which is now the garden of Ulster, hardly any habitation but what was known as *creachts*. "These were huts of hurdle-work, or constructed of posts and wattles, so that by pulling up the stakes inserted at the extremities, the whole side-wall or gable, such as it was, could be taken up and carried to another spot for re-erection. It was, perhaps, pasted over with clay, in which moss or dried grass was then inserted, while it was yet plastic.* Now, neither the Protestant nor the Roman Catholic Church of the country had much to boast of at that time; but assuredly, if any man had attempted to impute to either the blame for the low social condition of the people, and especially if he had tried to invoke punishment in consequence of that alleged blame, he would first have excited peals of laughter, and on his persistence he would have been ignominiously ejected from the society of sensible men.

But let us descend to modern times. The Irish cabin of to-day does not require to be figured in *Hall's Ireland*, or other books of the kind, for tourists from all points of the compass are familiar with it. Inferior to the wigwam of the prairie in comfort, respectability, and simplicity of construction—more uncleanly and less warm and healthful than the hut of the Maori of New Zealand—and only a little, if at all, superior to the Hot-tentot kraal of South Africa—it yet holds its place against the advancing wave of civilisation, with a firmness which places it beyond a doubt that the people are conservative at heart, however politicians may vote. Yet, what sane man ever thought of basing on such facts as these a charge against the clergy, to whom the peasantry own allegiance, and especially the imputation that they had not been sufficiently attentive to the religious instruction of the labouring classes? Nor are these facts confined to any one portion of the British Islands. In the summer of 1858 the writer visited the Isle of Skye, and one of his companions, who was anxious to see the condition of the people, entered a cottage at a wild district, known as Loch Skavaig, near the black lake of Corriskin. At first, all seemed dark; then his foot sunk in something soft, which it is inconvenient to describe; presently he fell over an object large and warm, and on feeling it he discovered it was a cow; but soon his eyes became accustomed to the light, and he found civil and courteous inhabitants beyond. Now this is not an exception, but is better

* Dr. Hume's Illustrations of British Antiquities, derived from Objects found in South America. 1868.

or worse than hundreds of other cottages, especially the "bothies," which are a class by themselves. Yet, is there a single platform in the United Kingdom, where a slanderer would be listened to, who should bring a railing accusation on such grounds as these, against the good old Kirk of Scotland? So far as instructing her people intellectually in the doctrines of Christianity, there is no Church in Europe can claim precedence, and as for secular education, even the wild Gael at Braccadaile, whom some one introduced to us as Tonald MacChimpanzee, was able to sign his name promptly and legibly!

But the writer in the *Nonconformist* must not lay the flattering unction to his soul that we have yet done with him. On the contrary, we have a good deal more to say, and heavier blows to deliver.

Let us take a long stride in advance. Let us pass far beyond the beggarly elements of food and clothing, and lodging of field-workers, no matter in what part of England they may be found. We are willing to play the game with our opponent, and confident of giving him check-mate, though allowing to him at first half the pieces on the board.

Instead of the sneaking and surreptitious manner in which he tries to drag in and attribute religious deficiencies to the Church of England, in a discussion on subjects purely secular and social—instead of coolly assuming what till the end of time can never be proved—instead of making up for lack of argument at one moment, by sly insinuations, at another by bold assertion, and throwing dust in the eyes of readers, till they can perceive only the object aimed at—let us adopt another course. We will assume, for the sake of argument, the following:—

- (1). That the discussion is not respecting secular, but sacred subjects.
- (2). That it has been convincingly shown that the Church of England has not carried the Gospel to the lowest class.
- (3). That this applies not to rural districts only, where she maintains her place by endowments, but also to towns, where pew rents (an undesirable source of income, but a necessary one) form a large portion of her revenues.
- (4). That these great facts are not matters of controversy maintained only by opponents, or sanctioned by the occasional utterances of men, who, though sound in disposition, have crotchets to maintain.

Even in these circumstances, with a calm confidence in a good cause and a pure conscience, we plead "Not Guilty" to the indictment submitted to the public as jury. It is not true

that, therefore, the Church has failed in her great mission; and accordingly we scorn to speak either in arrest of judgment or mitigation of sentence. We demand, and are confident of receiving an honourable acquittal.

Alas! that the gentlemen on the staff of an ordinary newspaper have so seldom gone through a course of systematic education; and alas! further, that even in our colleges the subject of logic is so little cultivated. How otherwise could it happen that the elements of syllogistic reasoning are unknown, and its principles outraged by those who aspire to teach the multitude how to think? With the *Nonconformist* before us, we can only say, "they be blind leaders of the blind," or passing from sacred to secular literature: "God help thee, Southey, and thy readers too."

Almost every one knows that the fallacy usually lurks in the suppressed premiss, which is assumed, or referred to only in the most indistinct way, but is not explicitly stated in words. In a large number of cases no more is necessary than to supply the ellipsis; and by the distinct statement of the missing proposition the error is at once seen. The writer here proceeds upon the supposition or general principle, that "every institution which has not accomplished *all* the task set before it, must be regarded as a failure!" This is the proposition which we shall examine; but even suppose it proved, and that we admitted that the Church of England is found in this category, it by no means follows that she should be either disendowed or disestablished. Reformation, *i.e.* reconstruction or adaptation, is better than destruction; and though the varieties of medical and surgical practice are very great, who ever heard of homicide being prescribed as the cure for a trifling complaint?

And to what institution shall we look, guided or impelled as they all are by frail beings, which fulfils in every respect its declared objects. The enthusiasm of friends has exaggerated its early promise; and the antagonism of opponents retarded or misdirected its movements; so that we are obliged to be content with a modest per-centage of good results, and to leave the rest to the future. A few examples will suffice.

1. This is the case with public enlightenment. It dispels superstitions of the grosser kind, realises to a certain extent the saying that "knowledge is power," and like the opening up of a new channel to the soul by the restoration of one of the senses which had been in abeyance, affords a world of innocent pleasure. But mere intelligence goes only a limited way: the clear head is not always accompanied by the sound heart; and neither in communities nor in individuals do we find that intellectual

knowledge achieves all we expected of it. The fault may have been ours in expecting too much, at all events the fact is there; and if we make allowance for our own exaggerated expectations, and our forgetfulness of difficulties, the system can hardly be said to have failed which realises from eighty to ninety per cent. of all which could reasonably have been expected of it.

2. Weighed in the same balances, the sciolist and pretender may say that civilization itself has failed. It is true that both men and nations rise higher and higher as law and order receive a full development; and that the tide of barbarism which blotted out the landmarks in a former age has been driven back. Yet, even now, some gloomy spirit could say how little has been done for the world, and that little how imperfectly; till a poet of our own times asks to be shown a map of the world, and he says that he will cover with his hand the homes of civilization on the globe.

3. And how many are there who openly assert that Missions to the heathen serve no good purpose, except, perhaps, to scatter British gold, satisfy the morbid cravings of religious enthusiasts, and supply sensational matter for young and old ladies at the May Meetings? A large number refuse to propagate Christianity by these means; and though we can state in historical detail the period at which the various nations, including our own, embraced the doctrines of the Cross, these refuse to be convinced, and revert to the old cuckoo song, that "Missions have failed."

4. On the same principle Christianity itself has failed. It is all but unknown to the teeming millions of India and China. It appears but as a speck on the map of Africa; while in the religion of many in both Europe and America we notice a compromise between heathenism and the pure Gospel. Again, how many are there who never advance beyond the outward and visible sign? And what intense bitterness is added by religious hate, whether in families or in nations? And how bloody are religious wars? A volume could be written on this subject, which would compel the scribe of the *Nonconformist* to burn his Blue-books, and hide his diminished head. Not one of us believes that Christianity is a failure; though it follows almost as an irresistible truism, according to Mr. Miall's *Art of Reasoning*.

Human progress is like the gradual change of seasons, or like the creeping shadow on the dial. To a mere momentary observer the condition of things seems to be permanent; but when we compare intervals of time (and the longer they are the clearer is the evidence), we see the advances that have been made.

Space forbids us to examine the condition of the agricultural labourer a hundred years ago, though we are not without the materials, or to forecast his condition for the future, when machinery will be substituted for brute force, and every agent (even the child, youth, or woman) will bring to the market skill as well as strength; looking down upon the condition then unknown in England, of the hewers of wood and drawers of water. Even on the secular part of the writer's subject, therefore, his statements are "inexact," as the French politely say. We have really made progress, the Church aiding and blessing the authors of it, and we are still in a transition state to a much higher grade.

IV. THE CHURCH AS A CIVILISER.

Let us bring this writer again to the test of plain rational principles, and, weighed in their balances, he will be found wanting. Mr. Miall gives the cue, and asserts indirectly that the Church is accountable for the civilisation of all, down to the outcast and serf. Nowhere is this statement distinctly made, but in a series of rhetorical questions, each of which is equivalent to an assertion, he makes his meaning perfectly clear. Then comes his admirer and imitator, resembling Billy Bluff of fiction, who, when reciting to Squire Firebrand some incoherent words which he had overheard, adds, "If your honour can make up the middle, I'll swear to the whole." This gentleman also asserts in his title, indirectly, as before, that the Church is the accountable body; and then with a great show of candour proceeds to state, in a paragraph which we have already quoted, "that all Churches and all classes" are included in the indictment. But, as if repenting of having uttered a few words of indisputable truth, he lets us know incidentally, both before and after, what thought his wish is father to. It is this. "Notwithstanding this admission, we contend that the Church has failed and the clergy have failed to effect that which both are credited with effecting." That is to say: We know in our inmost hearts that the Church of England alone is not the offender, but that *every one* has failed in his duty; we know also that it is a secular and social and moral subject, not a religious one; nevertheless it is desirable to make a case against her at any risk or by any means whatsoever; for the motion which has been so ignominiously defeated will come on again. It is possible that no one will take the trouble to reply; and, in any case, some of the mud which we throw will stick.

The simple fact is that though the Church of England, like

any other body of faithful men, promotes the best interests of humanity in reference to both worlds, she is not accountable for what is called civilisation. The Church of Rome is so to a great extent, for she undertakes a more thorough direction of the man, body and soul, in his secular as well as in his religious duties.

But apart from all Churches and creeds, and, indeed, independent of religion altogether, there are special reasons why the people of rural districts should be far behind those of towns. They are few by comparison, and isolated; neither in their homes nor in their employments are they brought into close relationship with their fellows, nor have they the same stimulants to intellectual activity. In general they have learned little of the appreciation of nature, so, that, as in the case of Peter Bell,

A primrose by the river's brim
A yellow primrose is to them,
And it is nothing more.

They have few opportunities for intellectual advancement, and these few are little regarded. The monotony of their daily duties keeps them down nearly at the level of mere animal existence; and the means which mechanics and other townspeople have long known for improving their condition, by strikes and combinations, the agricultural mind has only awakened to within the last few weeks.

Nor is this a solitary fact? Ethnologists have long known that among savages, those who inhabit an island are usually of a much higher class than those on a continent; and a ready means of comparison exists in the athletic and talented natives of New Zealand with the revolting wanderers of Australia. In the one case the people are gregarious of necessity, they cultivate the arts of life more or less, build houses, live in fortified villages, rear domestic animals, cultivate the ground, hold solemn assemblies, declare war and make peace, and in numerous other ways show that they have left far behind the pit from which they were digged. In the other case, the small number of heads and hands renders them incapable of any great effort; they plunder the stock of the Colonist or hunt down the emu or kangaroo; they eat fruits, uncooked vegetables, or shell-fish, or pound the nardoo seeds between stones; while they "coil" or sleep back and front on the lee side of a "mi-mi" or pile of bark. Even among the lower animals this principle is seen. The humble steeds of the conquering Spaniards were subdued beasts of burden, with only sufficient instinct to enable them to perform their drudgery and continue their race; for each, except in the military troop, was an exile from his fellows. But

on the extensive prairies of Central and South America the descendants of these same horses live in immense herds, as in the steppes of Southern Russia; they have laws of their own enactment; rules of feeding and of fighting; they plant sentinels and mount guards; and they have signals as distinct and as significant as the calls of a regimental bugler. Our agricultural population, therefore, or the same grade of people in any other country of the world, is in a great degree moulded by circumstances; and it is idle to talk of neglect by this or that class, when, with the most careful attention, they would have presented anywhere the same general features as at present, but perhaps not so marked.

But let us suppose for a moment, what of course is not fact, that the Church is really accountable for the civilisation of the country; in the lowest grades, which are influenced with the greatest difficulty, and especially in the higher and more intelligent circles. Then the question like every other has two sides to it. She has done her duty, or she has not; or what is more probable than either, she has done her duty to some extent, and left it undone in certain other cases. The writer in the *Nonconformist* treats of short comings only; he states half a truth merely, and thus (designedly or undesignedly, that is a question for himself), propagates a falsehood. Let us restore the balance, and show the credit side of the account.

Still going on the hypothesis that the Church is responsible for civilisation, we find that so much has been done that it would require almost a volume to give the mere titles of the subjects. That is, of course, impossible in a brief sketch like this; but by way of specimen; and in illustration of our meaning, we may enumerate a very few facts indicative of progress.

No one can have failed to notice the growing respect for human life; though still "flesh and blood are cheap." What is the value of the ship or cargo, provided human life is secure? There is a tendency in antagonism with brute instincts which declares that wars shall cease; and that national quarrels, like any others, shall be equitably adjusted. Duelling is a matter of history, the dexterous use of sword or pistol not necessarily demonstrating that a man was in the right. The laws of health are now more carefully observed, and public bodies have succeeded in increasing the average of human existence. We try even to save men from themselves; for while the drinking customs of a past age have long passed away from good society, both the legislature and the people are moving in the same direction. Slavery has been abolished, and the example of England has been imitated by other countries. The protection

of the law has also been given, first to the brute creation, in Martin's Act, and then to human beings, both by sea and on land. Persons of delicate bodily structure, viz., women and children, must regulate their avarice and their toil, for they belong to the State as well as to themselves. The religious disabilities of former years have been swept away. Swearing and profanity of language have disappeared in almost all grades of society. Liberty of conscience and freedom of speech belong to all. Even the working classes possess a voice in the election of our senators; and the latter, in the promotion of education, are now "teaching their masters to learn their letters."

If, therefore, we are to be held responsible for the social condition of the country, be it so. We are not afraid to look at the balance-sheet. It shows a marked advance since 1820, almost equal to what we find from the Revolution to that date; and throughout the whole period the clergy have acted no ignoble part. They have taken a double flight. On the one hand, they have been found in the colleges of our universities, in our learned societies and scientific journals, in our public schools, and in the general miscellaneous literature of the country, doing far more than their share of work; trimming and brightening the lamp of Science. On the other hand, they have stooped lower than before, to give the hand of affection and brotherly kindness to the poor; the sick and the sorrowing are faithfully looked after; and, as Dr. Chalmers said, "the house-visiting minister makes a church-going people."

Here, however, the very persons who have challenged us stop short, for they find they have gone too far. Like Mr. Nupkins, the justice, they have committed themselves more than they can commit any one else; and they object that they did not speak of merit, they only meant that the Church should be maligned and injured for alleged and imaginary short-comings. Just so! We knew this all along. Our friends of the Congregationalist and other bodies, who persist in occupying a position of hostility, are like a tradesman whose selfishness is greater than his honesty, and who but for the coercion of the County Court would collect all his own accounts, yet never pay his debts. It is said also that the person known as a "black-leg" in a gambling-house claims all his winnings, but repudiates his losings. So it may be useful to show that the alleged responsibility of the Church involves merit as well as blame; and the man who, to serve some private purpose, will look to only one of these—we do not care which—is either a rogue or a fool, "especially a good deal of both."

V. IMPORTANCE OF A RESIDENT CLERGY.

Mr. Miall seems to have forgotten a great fact in the history of mankind, for we must assume that he once knew it—viz., that Christianity, like civilisation, at first found a home in the great towns, and that the scattered people who sat under their vine and fig-tree in the rural districts, remained, to a great extent, unchanged. Jerusalem, Antioch, Rome, Corinth, the Seven Churches of Asia, are all familiar to us—in short, the strongholds of population were seized, if possible in the early days, just as in our own, and apostles visited them as missionaries do with us. It was in this way that the term “pagan,” originally no more than a rustic or “feld-man,” as our Saxon forefathers called him, came to have a secondary meaning, with which we are now more familiar. It is said that in the first draft of his well-known Missionary Hymn, Heber wrote “the *Pagan*, in his blindness, &c., and that the single instance of an erasure is that in which he substituted the synonymous, though perhaps better, word “*Heathen*.”

Elsewhere similar causes produced similar effects, as where towns were few in number or small in size, the rustic element preponderated, as it did also among seafaring populations where houses lay scattered along the beach. It is in this way, to a great extent at least, that we account for the slow progress of Christianity in the north of Europe, and for the firm hold which the ancient deities maintained during many centuries after Britain had been converted. Those who think history dry reading may find the subject pleasantly brought before them in Longfellow's *Tales of a Wayside Inn*, in the manner and treatment of which he has imitated various distinguished predecessors.

Even in the rural districts of the British Islands it is astonishing how many of the superstitions of a pre-Christian period linger among the peasantry, who, especially when books and readers were few in number, were very conservative of the oral traditions of their sires. This was largely the case in Scotland, where the Scandinavian element was strong; and it travelled to the north of Ireland, where, at the close of the last century and the beginning of this, the Presbyterian excelled his Roman Catholic neighbour in the number of his legends, his reference to particular days, and the corresponding observances. Intellectual materials of this kind have been gleaned from all the kingdom, and locally in special shires, after the manner wisely inaugurated by Mr. Thoms. A new department of literature

has been struck out, and a new and significant term has been added to our language, the word "folk-lore."

Why do we refer to facts of this kind? For the purpose of showing that rural populations have always differed from those of towns, and will continue to do so; that though there is a gradual process of assimilation going on since education became extended, and intercommunication by railways began, neither of these causes, nor others that might be named, have yet sensibly affected the lowest stratum of the population. The *adstricti glebæ* retain their normal character long, for there is little to alter it, and though occasional examples of godliness may be found among them, not unfrequently the animal portion of their nature is the predominant one. In short, they have vices and virtues of their own. For the former no church can be accountable, and the latter no church wholly can claim.

But let us take a rural district as we find it in England. The ponderous county history carries us back to a time when each estate was identical with a parish, and a Church was erected and endowed by the proprietor for the benefit of his tenants and dependants. The clergyman was his chaplain, and therefore was selected by him; and the tenantry were supposed to undertake the maintenance of their place of worship in proper repair. Thus the origin of parishes, varying in wealth and extent with the means of the proprietors, also of tithes, Church-rates, patronage, &c., was originally very simple. The proprietor is called the squire of the parish down to our own time: but from the great increase of wealth there are now many squires in some, while the accumulation of numerous small possessions in one gigantic estate, embracing half a county, has quite destroyed the smaller gentry, and converted the Halls of the various townships into farm-houses or labourers' cottages. This has occurred so frequently, especially in places remote from large towns, that many writers have spoken warmly of the great value of the residence of the clergy in rural districts, even apart from their religious ministrations.

Now let us take an average parish in an agricultural county. It embraces 3,000 acres, or an area of nearly five square miles, and its population is under 2,000. These are widely scattered, many of them residing near the leading arterial road, but others in byeways, and some in places almost inaccessible for any but a foot-passenger. There is a village, which contains the post-office, the residence of a few tradespeople, and, of course, the beer-house; but the people seldom assemble for any purpose except on Sunday, and they hold no social intercourse and see little of each other. There are only about half-a-dozen who are

paupers, and those are so from sickness or old age ; the rest are comfortable, but not rich, and present nearly a dead level of intelligence. There is a school, and several successive sets of boys and girls have passed through it since the present clergyman came to the parish ; so that, directly or indirectly, he is acquainted with every household, and almost every person. But, with perhaps a single exception, his own house is the only one where prayer is heard morning and evening. He is the only person who sees a daily newspaper or a weekly illustrated one ; the only one who has a library, or who cares or even seeks to keep up an acquaintance with modern literature and current events. He is therefore in many things the model, and in still more the guide, of his people. By his advice and assistance every lad is launched in the great world ; and his wife cultivates the sound principles or silently corrects the follies of the girls, not losing sight of them, but exhibiting a kindly interest when they become women, and are queens within their own respective thresholds. There is a good deal of ingratitude in the world ; but it is not in human nature to look lightly on advantages of this kind, the character, high tone, and culture of a single family supplying the one thing which farm produce could not purchase.

In all this we have said scarcely a word respecting religion, the higher and holier subject on which it is the professional duty of the clergyman carefully to instruct his people, our object being to show that even in minor matters his presence is a blessing, and his influence felt for good among old and young. It is unnecessary to quote testimony on such a subject, though many writers have drawn attention to the facts, and common observation confirms the statement. In the *Book of the Church* there are some very pointed and pithy remarks, and Mr. Ffoulkes, who has had experience in many parts of Europe, and in the Church of Rome as well as the Church of England, admits that he knows of no place in which more genuine piety and pure happiness can be seen than around a clergyman's fireside. I will, however, quote from the columns of the *Nonconformist* itself a portion of Sir Roundell Palmer's speech :

The best light is that which is the light of life, which makes men contented, virtuous, and happy in the positions of life which they occupy, and if that position be humble, without many superfluities or any excess of comforts, then I venture to say, those who know the rural districts of this country will bear testimony to the existence of multitudes upon multitudes of poor people who have in them both sweetness and light. There is among them an abundance of those virtues which I honour, and which I wish were to be found in an equal degree in the classes above them. I do not wish to speak against any class, but I must say that the class of all others which has attracted my sympathies, according to the opportunities I have of observing them, is the class of the poor, and not least

of the rural poor. I cannot imagine any institution to which this character of the labouring poor is due more than to that which has placed in the centre of every part of the country a man educated and intelligent, whose business it is to do them good, whose whole and sole business is to take care of their souls, as far as by God's help he is enabled to do, in every way and in all circumstances of life to be their friend and counsellor. In proportion as he does that work, he does a thing of inestimable value.

For many of these advantages it is not necessary to suppose the minister of the Gospel to be a clergyman of the English church. We have known not a few instances in which Nonconformist ministers occupied nearly the same position; their chapels being in rural districts, and the Church at a village in a remote part of the parish. These were, in like manner, the centre of numerous advantages to the residents in their respective localities, especially when they rose, as they often did, above sectarian narrowness, and acted in the spirit of an extended charity. The writer in the *Nonconformist*, therefore, injures many of those whom he wishes to benefit, by sneering at the advantages of a resident clergy; and he must be indeed a base bird to foul his own nest, in his desire to bring a charge of uncleanness against an unoffending neighbour.

But less us suppose that the clergy in rural districts did not reside among the people, that they lived apart in neighbouring towns, and came on horseback or by rail to do Sunday duty merely. This approaches the Dissenting ideal of clerical labour; for pastoral work is unknown to them. Is it not clear that, the consciousness of moral control being removed, things would be infinitely worse than they are now; and that the parishes would sink from the lowest deep to a lower deep? The poacher, instead of slinking out of sight, as one whose offences were well known, would be a hero, and the seducer of the sons of moral parents; scenes of drunkenness would become more common; licentiousness would stalk abroad unrebuked and taint the moral atmosphere; pugilism would be resorted to from time to time as a rough and ready way of settling disputes; mere brute force would be appealed to instead of reason, and the cock-pit, if not the bull-ring, would be re-opened. Education would become a mockery and a delusion, from the absence of all proper superintendence of the schools; the Sunday School would be closed, as there would be no one to award blame for negligence, or honour for the fulfilment of duty; and Church attendance would diminish as spirituality of character gradually died out. We do not sketch a fancy picture, as we have witnessed such scenes at home, and read of their existence in the United States. Indeed, in some of our most populous rural districts, where, from the existence of mining or manufacturing industry, the people are

paid good wages, they become so independent in character as often to be a law unto themselves and a terror to the peaceable and orderly inhabitants. Nothing is more dangerous than for rudeness and immorality to become the rule instead of the exception; it is then fashionable, and offenders are shielded when they should be denounced, neither the honour of man nor the purity of woman being respected, and the hospitable greeting accorded to an inoffensive stranger being—"Eave 'arf a brick at 'im." We can hardly give the writer credit for being such a simpleton as to think that the clergy receive too much credit in the advantages said to flow from residence on their respective benefices. Truth lies in the opposite direction; the more the subject is examined the more important will the arrangement appear to be to peace, order, and public morals.

VI. STATISTICS OF RELIGIOUS WORSHIP.

In 1851 a "Census of Religious Worship" was taken, the first and last that we have had; and an account of it, both valuable and interesting, was given by Mr. Horace Mann, to whom that duty had been entrusted. In 1855, when the results of the whole Census had been for some time before the public, Mr. Mann entered into a computation respecting the number of *bonâ fide* adherents or worshipping members connected with the Established Church, the Roman Catholic Church, "Protestant Dissenters and others," including Jews, Mormons, &c. These three sections of the community, however, did not make up the whole, for there still remained those who were nominally connected with the various religious bodies, or with no religious body whatever; who, in short, were non-worshippers. It was only necessary to throw these numbers into per-centages, and the following facts came to light: There were in England and Wales, in 1851, the following:

Church of England	42 per cent.
Roman Catholics	3½ "
Protestant Dissenters and others	29½ "
Worshipping Community	75 "
Non-worshippers, constituting the home-missionary field of the Established Church	25 "
	100

But Mr. Mann did more than this. He selected 73 large towns, and gave separately the details respecting them; so that if any one took the trouble to go through the computations in the same manner as for the whole country, he would analyse the population of a given area,—as a registration district, county, or

town. Those who are familiar with such things know that the larger the numbers the less is the liability to error; but even in analysing the population of a borough, the result is a nearer approximation to truth than we can get in any other way. The trouble has been taken, the calculations have been made, the general results have been long before the public.*

In 1851 the 73 towns contained a population of 5,952,353, while the remainder of England and Wales—that is to say, the small towns, villages, and rural districts—contained a population of 11,975,256. For the sake of simplicity, we may adopt the approximate numbers—six millions and twelve millions, and say that the 73 towns contained one-third of the gross population, and the rest of the country, nearly all rural, two-thirds. The characteristics of these two sections of population are in many respects widely different; and I claim some credit for having brought to light the facts in 1859, and subsequently.

Now, as a general rule, the principal chapels of Protestant Dissenters, and nearly all those of Roman Catholics, are found in the large towns; while in rural districts smaller chapels and mere “rooms” are found; and the services are inexpensive, there being frequently no fixed minister, or one minister taking charge of two or three chapels. Mr. Miall not only admits this, but assumes it to be well known, and hence he says, that in the rural districts the Church has been left a good deal to take her own way. This is true, but with very important modifications. I demonstrated in 1862 that dissent studiously avoids the dark masses of our town populations, and throws its strength into those select places which are easily worked. Thus, in the registration divisions, Wales and Monmouth are ten times as well supplied with chapels, in proportion to the population, as London; in the forty-four county divisions, North Wales is thirteen times as well provided for as Middlesex, and nearly nine times as well as Surrey; while in the registration districts within a division, Lewisham is from five to six times as well supplied as St. George’s, Hanover Square, and Dolgelly four-and-a-half times as well as Merthyr Tydfil. “The best district in Wales is more than fifty-three times better off than the worst in London.” Even within the limits of a single shire, one can trace Dissenting chapels gradually retiring from the poor to the comfortable, from the greater necessity to the less necessity. Thus, in Salford we find one chapel of some kind or other for every 3,501 souls, and chapels go on increasing step by step in Manchester, Chorlton-on-Medlock, Barton-on-Irwell, Burnley, and Clitheroe. The last has a chapel for every 561, or is nearly seven times as

* See Map, in Report by a Select Committee of the Lords on Church Rates. 1859.

well supplied as Salford. Thus we have the umbra and penumbra, as in the case of an eclipse.

Mr. Miall may be interested in knowing how his own particular denomination stands in this respect, and I am happy to be able to inform him. For the six millions in the 73 great towns, the Independents had in 1851, 432 chapels; for the twelve millions in the country they had 2,812, or about six-and-a-half times as many; while the Established Church had 1,216 Churches for the six millions, and 12,638, or nine-and-a-half times as many for the twelve millions. There is an Independent chapel in the towns for every 13,889 persons, and in the country for every 4,265. There is a Church for every 4,934 in the towns, and for every 950 in the country. The principle therefore is apparent at once. Dissent is eclectic, choosing its localities of labour as it sees a prospect of harvest; and as the little boy said about the leopard changing his spots, moving from one spot to another spot, as occasion requires. The Church, on the other hand, must be present in every place where there is a distinct community; whether it be only one hundred—in which case there is an apparent waste of power—or thirty thousand, in which case there is a lamentable deficiency.

But let us return to the analysis of the two great sections of the population. According to Mr. Miall and his *alter ego* in the *Nonconformist*, the largest number of worshippers is to be found in the great towns, the homes of intelligence, the nurseries of eloquence, the centres of newspaper radiation; while the benighted rural districts, where the Hodges, clodpates, and clawbacons reside—for by these elegant designations they are often known—the clergyman officiates to “Dearly beloved Roger,” the labourers being in the alehouse if it be raining, or rabbit-hunting with dogs if it be fine and fair. He will forgive me for dispelling the illusion. As a countryman once remarked, it is just *vice re-versa*.

Of the six millions in the 73 towns, 45 per cent., say 2,700,000, were non-worshipping.

Of the twelve millions in the country, 15 per cent., say 1,800,000, were non-worshipping.

In other words, the population of our great towns showed in 1851 only 55 worshippers per cent. of all creeds; while the rest of the country where population was more widely diffused, showed 85. The villages and rural districts were, therefore, better than the towns in the ratio of 17 to 11. I think I might here close the case; for this fact will tax all the ingenuity of opponents to reply to it. In twenty years, it is true, the figures may have altered, and I believe that we have made greater advances than any other religious community, or than all of

them ; but I cannot stoop to surmises or guesses with abundance of facts at hand.

Let us, however, examine the figures more narrowly. The Church of England had 28 worshippers per cent. in the 73 towns, and 49 in the rest of the country, that is to say, 75 per cent. more ; so that her duty was fully and fairly performed where she had even an approximation to fair play, and where the clergy were not overweighted. Roman Catholics had 6 per cent. in the towns, and only two in the country ; while the numbers for "Protestant Dissenters and others" were 21 and 34 respectively. Hence it follows that all other religious communities were more successful in the rural districts in the proportion of 36 to 27, or four to three. And it is further self-evident, that whatever may be the condition of the rural districts Protestant Dissenters and others share in the honour, or are partakers in the culpability. Of course it will be said, for anything can be asserted, that dissent is prevalent among good people, and absent where they are worst ; but this is only admitting, in other words, that they select for tillage the fertile soil, and leave the sterile to be cultivated by others.

In 1860 I published a pamphlet,* the concluding remarks of which bear on this branch of the subject :

It does not appear that the injury of one religious body contributes to the success of another, or that any two of them exist in an inverse ratio. In other words, the high numbers of one do not indicate low numbers of another, but the contrary. Thus, let us arrange the per-centages of Churchmen and Dissenters in the counties, from the highest to the lowest in each, and call the upper half of the per-centages high numbers and the remainder low ones. Of the 22 places which show a high per-centage of Churchmen, so many as 13 show a high per-centage of Dissenters also ; so that much more depends upon the moral and religious tone of any particular place than upon the success of one denomination over another. Nor is this all, for if we take a smaller number, such as ten places indicating the highest Church numbers, we find several of them also in the first ten Dissenting numbers ; while on the contrary, Surrey is forty-third in order, or the lowest but one in both scales ! In the towns there is not the same remarkable correspondence, because the disturbing influences are more powerful in their operation ; yet we find Colchester, Reading, and Wakefield in the highest ten of both columns, and Manchester in the lowest ten of both. There is, however, a very marked and suggestive correspondence between the numbers which indicate the non-worshipping community and those which refer to the two leading religious communities. Thus, the place which is highest in irreligion is that in which Dissenters have done least, viz., Southwark, there being 68 per cent. non-worshippers to eight Dissenters. If we take the nine places where the Church is weakest, we find seven of them among the 34 most irreligious towns ; and if we take the nine in which Dissenters are weakest, they are all found in the same 34. In Manchester, Churchmen and Dissenters are nearly equal, but

* Remarks on the Census of Religious Worship for England and Wales, with Suggestions for an improved Census in 1861 ; and a Map illustrating the Religious Condition of the Country. Pp. 35. 1860.

the irreligious are half as many more as both united. In Oldham, Churchmen and Dissenters together are a little more than a third of the population, but the irreligious amount to more than three-fifths.

Let us examine the facts more narrowly still. An important test of the desire to worship God is the attendance at the afternoon service. People who have perfect command of their own time attend usually in the morning; and Roman Catholics for other reasons do so almost exclusively. In towns, Churchmen and Dissenters, especially the latter, attend in large numbers in the evening; but in towns afternoon services are very rare, and where they exist the attendances are small. In the rural districts the contrary is the case. Members of families who have morning duties to perform, domestics, labourers, farm servants, and others of that class are disengaged; and the question is how do they attend?

Keeping to counties, in illustration of the principle, there are nine in which the afternoon attendance exceeds that of the morning. (Bedford, Dorset, Essex, Hants, Norfolk, Northampton, Oxford, Rutland, Suffolk.) In two others (Cambridge and Herts) the numbers are practically equal. In ten more, the afternoon attendance, as compared with that of the morning, varies from three-fourths to nine-tenths and upwards (Bucks, Chester, Derby, Devon, Kent, Leicester, Lincoln, Somerset, Sussex, Wilts).

It may be objected, however, that this only shows the period of the day at which country folks can most conveniently attend Church; but it shows us nothing of the actual attendance, which may have been low both morning and afternoon. Very well! We are prepared for this objection also.

William Cobbett was once asked what county of England he thought was the happiest, and he at once replied Suffolk. The reason assigned was a perfectly natural one, viz. that at every interval of two or three miles on almost any road, one was sure to find a village, a neat church and spire, and a comfortable modest parsonage. He was an accurate and original observer, who could, and did reason well, yet he never spoke more sensibly in his life. In 1858 I made the computations referred to from the Census of Religious Worship; and though I knew nothing of this remark at the time, it was corroborated in a remarkable manner. For, in attendance Suffolk stood at the top of the list, showing nearly 64 per cent. as worshippers in the Established Church! Nor was this all, of the remaining 36 per cent. nearly all were adherents of one or other of the fourteen sects which had a representation in the county; Independents and Baptists being most numerous. Forming part of the ancient

Kingdom of East Anglia, and lying far out of the way of modern innovations, it is a fair specimen of what an agricultural district may be made. Of course, there were non-worshippers in the county; but the frequency of church and chapel attendance was so much greater than that in England generally, that in computing by the usual formula they practically disappeared.

It should be mentioned that in 1851 England and Wales were divided into 44 nominal counties, Yorkshire being regarded as three, and Wales as only two. And, though Suffolk stood at the top, there were other counties which came close to it in the matter of church attendance. Thus in Northampton and Wilts the per-centage was 63; in Bucks, 62; and in Hereford and Rutland, 61. All of these are agricultural counties; and if we remember that for all England the per-centage of church attendance is 42 of the gross population, counties of this class occupy an unusually favourable position. That is to say, the Church is *Ministerial* to 42 per cent., and Home *Missionary* to 25 more, who attend no place of worship, making her field of labour 67, or upwards of two-thirds, without detracting a unit from the useful labours of other religious bodies.

Along with the pamphlet issued in 1860, I published a unique map, showing the state of religion in the 44 counties, and also in the 73 great towns. In the counties the population was divided into three parts:—(1), worshipping Churchmen; (2), worshippers of all other creeds; and (3), non-worshippers. Each set was again divided into two sections, according as the numbers exceeded 50 per cent. of the gross population, or were only more numerous than either of the other two, viz., varying from 34 to 50. The following is the result, as summarised on the margin of the map:—

There are no Roman Catholics in Hunts and Rutland; *i. e.*, as represented by congregations. The irreligious are not apparent in Hunts, Northampton, and Suffolk. The Church is strongest in Suffolk and weakest in Durham. Dissent is strongest in South Wales and weakest in Hunts, Northampton, and Suffolk. The irreligious are most numerous in Surrey. The field of the Church, that is to say, Church worshippers and irreligious together, varies from 30 in South Wales to 86 in Westmoreland.

There are 17 counties in which the worshippers in the Church of England exceed 50 per cent. of the gross population:—Bedford, Berks, Bucks, Cambridge, Devon, Hants, Hereford, Herts, Hunts, Kent, Northampton, Oxford, Rutland, Shropshire, Suffolk, Sussex, Wilts. There are nine others in which Church

worshippers are the most numerous of the three classes :—Derby, Gloucester, Leicester, Lincoln, Norfolk, Warwick, Westmoreland, Worcester, and North Riding of York.

There are three in which Dissenters exceed 50 per cent. :—North Wales, South Wales, and Monmouth ; and two others, Cornwall and the East Riding, in which they are the most numerous of the three classes.

The irreligious or non-worshippers exceed 50 per cent. in four shires :—Cumberland, Durham, Middlesex, Surrey ; and there are nine others in which they are the most numerous of the three classes :—Cheshire, Devon, Essex, Lancashire, Northumberland, Nottingham, Somerset, Stafford, West Riding.

It would be worse than idle to waste words in commenting upon facts like these. If they be genuine,—and, with the exception of what are called, somewhat unhappily, “clerical” errors, I believe them to be correct,—they speak emphatically for themselves. The man who can say that the Church of England has not done her duty in the rural counties and parishes must be either sadly deficient in information or labouring under some strong political or sectarian bias. The indictment is in one respect greatly to be regretted. The poor cottagers and field labourers, whose morality and religion have been impugned, are in blissful ignorance of the nature and extent of the charges brought against them ; but even if they knew them, are they not powerless for the purpose of defence ? Let us cherish the pleasing hope that when next the subject is under the consideration of statesmen, some *amende* may be made for an accusation as unseemly as it is opposed to facts.

The following facts are interesting, and they may be welcome to the reader were it only as a “set off” to these dry figures. Mrs. Hemans was minutely acquainted with the details of rural life in England, Wales, and Ireland ; she knew the habits of the people, and gave them credit for all their qualities,—not for a few only, and these the worst. Some days before she was called to her rest, viz., Sunday morning, 26th April, 1835, she dictated from her death-bed her last lines of verse, which remind us by their sweetness of the fabled song of the swan. They stand out in marked contrast with the odious ideas suggested by Mr. Miall, and the details called up by the writer in the *Non-conformist*, and they possess the marked advantages of being both relevant and true.

How many blessed groups this hour are bending,
Through England's primrose meadow paths, their way
Towards spire and tower, 'midst shadowy elms ascending,
Whence the sweet chimes proclaim the hallow'd day !

The halls, from old heroic ages grey,
 Pour their fair children forth ; and hamlets low,
 With whose thick orchard blooms the soft winds play,
 Send out their inmates in a happy flow,
 Like a freed vernal stream.

VII. MORALITY IN THE RURAL DISTRICTS.

The mode in which truth is violated throughout the article of the *Nonconformist* is very interesting, for it shows on a grand scale that which takes place in a small way in our daily and hourly intercourse with the world. On the sands which fringe the shore of North Lancashire, and which touch lightly on Cumberland and Westmorland, cockles are found; and a number of children live by procuring them and selling them to intermediate people who supply the consumers. They receive little or no schooling; and at fourteen both boys and girls occasionally become independent, as is not unusual with the mill-workers in manufacturing towns, and live apart from their parents. Their number is not stated; but they may amount to a hundred in all, though that does not affect the argument. It was right and proper that the Commissioners should take cognizance of them, as an example of the employment of the young, if they had amounted to no more than a-dozen: it is quite another thing when these special young people are paraded as a specimen of the rural population of three counties! In 1871, these three counties contained a population of somewhat more than three millions—nearly equal to that of London or of all Scotland—or, if we omit the population of the large towns, of more than 1,372,000; and these few wretched children are quoted as a specimen of the peasantry! It would have been just as logical, and rather more true, to have quoted as a representation of the people, a band of gipsies who were temporarily plying their trades of tinkering and horse-dealing in some of the green lanes. And then, forsooth, the existence of such a state of things is a disgrace to the Established Church, and an argument for her Disendowment and Disestablishment! Truly the writer is little credit to the Church which claims him for a member. Did he never hear of the patience and good order of our manufacturing people, during the famine brought on by the war in the United States, of enforced idleness and hunger on one side, and of a noble sympathy and brotherly feeling on the other, showing that both had profited by the possession of religion and true principles, and that both were in advance of other places in practical education.

The charges brought against the rural districts are three in number ; though both order and distinctness seem to be carefully avoided. The first, the falsehood of which appears in the very statement, is that *the criminal classes are more numerous in the rural districts than in the towns*, as they amount to 1 in 254 in the former, and 1 in 371 in the latter. Here is an example of the way in which facts are perverted by one who does not understand them. It is natural that crimes should take place frequently in the country, where property is to a large extent unprotected ; and less frequently in the town where, owing to our police system, we are almost as safe by night as by day. But, who does not know that the dens of thieves are in our towns ; that they scour the country sometimes for twenty miles in every direction round the limits of a borough ; that their spies "set" the places by day which are to be assailed at night ; and that the receivers of stolen goods always reside in towns. There is vice enough in rural districts, but when crime exists it is usually connected with property.

The other two are brought in a single sentence. "It is evident that the two deepest stains on the moral character of the English peasantry are DRUNKENNESS and UNCHASTITY." The proposition is very probably true as it stands, for it would be difficult to name more prominent offences against morality ; but suggestively it is flagrantly untrue. It is meant to convey the idea that these people are extremely drunken, which we utterly deny ; and that they present the most shocking examples of unchastity, which is equally at variance with facts.

Now what is the evidence in support of the charge of drunkenness ? Why, that in the Eastern Counties masters frequently give their harvest supper at a public house, and that the next day some of the youngsters and unemployed workmen patrol the country begging "largesse" which is usually spent in drink. The quotation given appears from internal evidence to be a gross exaggeration of the facts ; but suppose it true, and who is primarily to blame ? The employer of course, who leads the people under his protection into temptation, and then leaves them there instead of providing for them a comfortable meal and innocent amusements in a position of safety near their own homes. The evil, such as it is, could be remedied in a single season, and by any farmer who pleased ; but it is very hard to blame the poor men for a little excess on the occurrence of their one holiday, the one break in their dreary round of employment ; and it is almost unnecessary to say that it is still more unfeeling and absurd to blame the Church of England, because employers are injudicious in the management of their workpeople.

Let us examine the normal condition of these supposed drunken wretches, and the writer shall himself be our witness.

The Dorsetshire labourer "is under-fed. He seldom touches any fresh meat. The wives do not know how to cook it, and if they did, they have not the means of doing so. Even their supplies in the necessaries of life are sometimes insufficient."

* * "There can be no doubt that in the greater part of these counties,* the labourers are sadly underfed, especially where not allowed to keep a pig. In such a case, unless their earnings very far exceed the usual average, even those men who are most regularly employed have to be content with a diet which consists almost entirely of bread, potatoes, and cheese." * * * The wife of a Dorsetshire shepherd said, "We do'nt have a bit of butcher's meat not for half a year; we live on potatoes, bread, and pig meat, and are very thankful if we can get a bit of pig-meat; we often sit down to dry bread." * * * Much of the physical inferiority of the people of Somerset is attributed to "their living so much on nothing but wheaten bread."

Enough of these quotations. Is there a sane man within the four seas of Britain, who can believe that the English labourer is a debased drunken wretch, when day by day he and his family are heroic examples of self-denial, and even throughout these disgusting and sometimes appalling extracts no one has ventured to impugn his honesty. If men whose daily food is below the rations of the jail-prisoner or the workhouse-pauper, and whose homes are a blot upon our boasted modern civilization, maintain their integrity through lives of drudgery and deprivation, and respect the property of their employers while witnessing the abundance which they have contributed to produce; if they live miserably and die prematurely, as uncomplainingly as sheep before their shearers, they are in this respect at least worthy of being enrolled among nature's nobility, and they are a living testimony that they have been taught and have learned some good principles.

We come now to the last principal charge against the people of the rural districts, viz., that among the young of both sexes a considerable amount of immorality prevails. This is unfortunately true; they would be more or less than human if with their limited education, and in the circumstances in which they are placed, it were otherwise. The lower classes in every country anticipate marriage when opportunity and temptation coincide, so that the culpability is general and differs merely in degree.

* Dorset, Kent, Chester, Salop, Stafford.

Now we shall assume that this is true, nay more that it is within the truth; yet we have no hesitation in declaring that it is quite insufficient to sustain the inferences which the writer in the *Nonconformist* desires to place upon it. Lord Bacon has shown us that our induction should take place from a broad basis of facts; but when broad inferences are drawn from a few select facts the process is inverted, and the pyramid is placed upon its point. What wonder if it topples over? The inferences suggested by the writer from these facts, but nowhere distinctly stated, are the following:—

1. That because such facts exist they are general; because they can be found they are only illustrative examples. This has been noticed already.

2. That the country is worse than the town. No such inference is admissible; though only one side of the question is discussed in the *Nonconformist*. A similar exposure of town morals would, I fear, disturb our faith in human nature.

3. That England is worse in this respect than other parts of the United Kingdom. The writer may possibly mean this in honesty, judging according to the light that is in him, but if so, how great is his darkness. There are six counties of which no notice is taken in these extracts from Blue-books, viz. Durham, Hunts, Middlesex, Monmouth, Rutland, Suffolk. Were these not examined by the Commissioners, or did they not furnish a single example of immorality? When all the contradictory tittle-tattle which the Commissioners could pick up from persons anxious to say something effective is gravely recorded, the case of these counties, if no blot could be found, must be strong indeed. Further, no portion of Wales was examined, though Dissent claims the principality mainly for its own; perhaps it was thought that we had had enough of evidence on the subject of Welsh immorality. So many as 68 per cent. of the people worship in dissenting chapels, yet the practice known as “bundling” continues to disgrace the land, and instead of any attempt to check it, we have godly men and staid matrons trying to apologise for it. No part of North Britain has been examined, yet we may not infer that Scotland can throw stones at her southern neighbours.

Ireland is not included in this inquiry; but we know that many of our romantic ideas have been rudely dispelled by figures, and that notwithstanding the early marriages of the Celtic portion of the population, impropriety is far from rare. Some of the Protestants are quite as bad, perhaps worse. There is a small parish in the north, which in 1861 contained 962 inhabitants, and of these 921 were Presbyterians of Scottish de-

scent. It was well that there was no Commissioner at hand to note the words of a Presbyterian gentlemen, who described it as "a second Sodom or Gomorrah;" for though the idea communicated was substantially true, he used a well understood hyperbole.

4. The grossest inference of all which is suggested is that the Church of England is responsible for the irregularities which we have been noticing.

It is unquestionable that a great many statements have been made which are of little or no value, being sometimes contradictory and sometimes by incompetent witnesses. But our Gallio of the *Nonconformist* cares for none of these things; "all is fish that comes into his net," and the most offensive statement is accepted as if it were a new revelation. Thus in Somerset, the curate of Porlock, on the Bristol Channel, and among the hills of Dartmoor forest, says that "about one child in twenty is perhaps illegitimate;" and Dr. Wills of Crewkerne says "there are not many illegitimate children;" but the curate of Gaerhill, a place which cannot be found either in *Crockford's Clerical Directory*, *Cox's Clergy List*, or *Lewis's Topographical Dictionary*, says "*nearly half* the children are illegitimate"!! That gentleman ought certainly to be promoted to Gotham, as his talents show him to be particularly suitable for that parish.

Let us now hear one or two pleas in defence; and the reader will please to observe that they are not mine. Fortunately they are given by one of the Commissioners by whom the inquiry was conducted, viz., Mr. Henley, who had charge of Northumberland.

"It is important that the discredit arising from bastardy *should not be exaggerated*. In comparing the statistics of different districts it must be borne in mind that *there are several circumstances which tend to make a rural district appear worse than it really is*.

1. In the first place nearly all the births are registered in the country; in the large towns it is probable that the children born out of wedlock are not registered to the same extent as other children.

2. In the next case many illegitimate children in towns are registered as legitimate, the proceeding being possible there though not in the country, where every one is known.

3. Further, the figures given by the Registrar-General show the numbers only of the children who are born alive. Now the proportion of such children, born of the healthy women of the country, is no doubt larger than in other cases.

4. Infanticide, which is supposed to be very common in some towns, is rarer in the country. Dr. Wilks says that in his part of Somerset "there is no infanticide; and women will work very hard to support a bastard."

VIII. CAUSES OF UNCHASTITY.

We have thus reached two or three very definite points, viz., (1.) That criminals usually herd together in towns, but often commit their depredations in the country, thus apparently multiplying the number of offenders in the rural districts; (2.) That the imputation of drunkenness as a common vice is absurd, the poor people having an inadequate supply of the cheapest food; and (3.) That the unchastity of the rural districts is much greater in appearance than in reality, owing to a variety of causes, while even the worst locality is far better than our great towns. Let us next inquire what are the causes of the amount of immorality which exists, that we may see whether or not they are removeable.

1. *Ignorance.* "The practical working is that now, as a rule, boys leave day-schools entirely at nine years of age, never to return."—"Many of the children employed in field labour never learn to read and write. They are usually sent to a Sunday School; but scarce anything can be taught thus, when the body is exhausted from the week's work, and the mental powers are dormant. Taking the lowest standard of a sufficient education for an agricultural labourer, *i.e.* reading, writing, and some knowledge of arithmetic, with an elementary knowledge of Scripture and the formularies of the Church, I believe that more than one-half of the population is growing up without it." "Whole families are uneducated, on account of the *distance from any school.*" "The children have to go to school two miles. This is too far, children cannot go above half-a-mile to school in winter."

2. *Popular Feeling.* In "*King's Vale Royal of Chester*" we have a specimen of the matter-of-fact way in which offences of this kind were spoken of in the seventeenth century. "The people there live till they be very old; some are grandfathers their fathers yet living, and some be grandfathers before they be married." * * * "Likewise the women are very friendly and loving, painful in labour, and in all other kind of housewifery expert, fruitful in bearing children after they be married, and sometimes before." "Bastardy is not looked upon as any disgrace in woman, nor is any discredit thrown upon the

offending man." "It is considered a misfortune rather than a fault." "They have not the same ideas of shame about it as we have." "Girls think it no disgrace to be the mother of one illegitimate child, nor do their friends regard it as such, but it must be allowed that marriage not unfrequently follows."

3. *The Mops or Statute Fairs.* "They know nothing of delicacy, little of decency, and are not in the least aware of incurring degradation by standing in the market-place at statutes to be hired." "It might easily and very advantageously be changed for the system of hiring at register offices, if it were not for the pig-headedness of the people, who are averse to changing a bad system for a good one, and for the immorality of the females, who know that if the system were adopted they would have to conduct themselves with propriety so as to ensure a character." "Mops are a great evil, the greatest evil that can be; they are a perfect heathendom; they do no good except to the public houses. They are held in October in all the principal towns; they are among the most immoral things we have. It is a holiday for farm-servants, and the only one they have." "And so the moral plague spreads like a fearful gangrene among the lower orders; all the efforts that the clergyman, the schoolmaster, and the philanthropist can bring to bear are powerless against this gigantic system of profligacy and crime."

4. *Meetings for Amusement and Excitement.*—Cumberland and Westmoreland are celebrated for their "murry neets," which often lead to the condition known as the "happron up." Of the former, it is said, "I think the immorality for which this county has a bad repute is attributable chiefly to the half-yearly hiring-fairs, and to the *frequent balls* which are held throughout the year for the entertainment of the working classes. Girls who are taught nothing else are taught to dance, and the dancing master is as regular in his visits from house to house as the tax collector." * * * "Female servants spend the greater part of their wages on dress, and it would be difficult to distinguish at church a farm servant-girl from the daughter of her employer." But even religious meetings are attended with danger. The "revivals" of Down and Antrim in 1858 left some unpleasant memories; and the reason why Evening Service is so rare in the country districts has less to do with the absence of moonlight than with the obvious danger attendant on long walks by night. But there is danger even by day. Burns did not invent the term "Holy Fair:" it was a common one in the west of Scotland before his time, as it has been since. He

described it however, and the concluding half-stanza, it is to be feared, is only too true :

There's some are fou o' love divine;
 There's some are fou o' brandy;
 An' mony jobs that day begin
 May end in houghmagandie
 Some ither day.

5. *Bad Cottages.* "Miserably deficient," "wretchedly bad," "labourers as a rule are worse lodged than cattle, and less cared for." "Miserably bad," "dark damp unhealthy holes," "mere ruinous hovels," "their condition is adverse to morality and decency." The cottages in a parish in Somersetshire were "mostly squatters' huts, and most of them no better than stables, and some of them so filled that it was impossible morality or decency could exist. "The bad cottages of the poor throughout the kingdom is a great source of immorality and bad health."

6. *Want of separate Sleeping Accommodation.* "A great deal of unchastity is owing to the promiscuous way in which the people live." "Morality and decency are all but impossible." "Half the fruit of the schools is lost through the way in which the people are herded in their homes." "Until better cottage accommodation is provided, the instruction given in either church or school will be comparatively useless in forming habits of decency and morality."

For this state of things, what are to be the remedies. The Bishop of Manchester, who was one of the Commissioners, but whom the writer in the *Nonconformist* does not recognise, sees the difficulty of the case :—

I do not know when I have felt more depressed or more conscious of the difficulties that surround this great question, *how to elevate the condition of the rural poor*, than after my return from a drive of inspection which I had been taken by a medical gentleman whose practice lies in this district, and in which I had seen type after type of social life almost degraded to the level of barbarism."

The Rector of Walton in Somerset says :—

"In face of rents increasing with the demand for land, it is very difficult for wages to rise ; the only means by which they could, would be a combination among the labourers ; but that never occurs to them ; they are a stupid, down-trodden race, and then they have not the same opportunities of meeting enjoyed by people in the towns, who can combine, and form trades unions."

The following testimony is borne to the usefulness of the clergy. The Bishop of Manchester says :—

But—for the zeal and activity of the clergy, and their large sacrifices,—not only of money but of labour and of time,—in three-fourths of the rural parishes of England there would either be no school at all, or at best only the semblance of a school. I believe myself that where parochial apathy exists it is because the

people want stirring. An active, zealous clergyman coming into one of these stagnant parishes has been known in a few months to work wonders.

In three of the Midland counties, Mr. Stanhope says,

The supply of schools is satisfactory, a fact due almost exclusively to the self-sacrifice of the clergy.

Of Somerset, Mr. Boyle says,

It is an extraordinary fact how great a change the influence of an energetic man can work in a family in a few years.

And, after all that has been said about the small importance of the residence of the clergy at remote points throughout our rural shires, the following testimony is not without value :

There has never been a resident clergyman, *which has told unfavourably on the parish*,

is a frequent statement. Of an Essex parish it is said :

There has been no resident clergyman for fifty years, and consequently the people have had very little done for them spiritually or educationally.

IX. CONCLUSION.

The reader is respectfully informed, that we have never seen these marvellous Blue-books, nor sought to see them. Every one of our quotations from them has been taken from the *Non-conformist*; so that we nonsuit our accuser, and then put him into the criminal's dock and convict him on his own evidence. It might have been easier to get up a set of opposing quotations; for we have no doubt that these extracts contain less than half the truth, and therefore convey to the reader a falsehood. Still, they are more than sufficient for our purpose. Unmounted, we unhorse the assailant with his own spear; unarmed, we slay him with his own sword.

To any man of common sense, it was abundantly evident from the first that Mr. Miall had made a mistake; for he might just as well refer to the "*Encyclopædia Britannica*," or to "*Gulliver's Travels*," for proofs that the Church has not done her duty. Still, as "a pugilist is the god of a dog," so there is no man of any mark but has some admirers or worshippers. Mr. Miall's henchman is desirous to show that the idea about rural districts was a grand moral discovery; he cries "yea" and "amen" the more loudly as he understands less; and ends by bringing to light an important specimen of the *nidus equinus*. In those districts where intellectual development assists people very little, but physical strength a great deal, where the demand for labour is scarcely equal to the supply, where cottages are bad

and sanitary arrangements two generations behind, where, owing to sparse population schools are distant and cannot be attended by infants, where suitable arrangements are unknown for the healthful and becoming recreation of the young, where the isolation of employment tempts to sin, and public morality is not high—in those districts something is evidently out of joint, and any one can propose his little scheme for reform. So the nostrum for the nation “disendowment and disestablishment” is proposed as a cure for all these evils and any others that may arise. It is true that the Church did not contribute to cause them; but on the contrary, has amended some and prevented many others; nevertheless let her be abused. Perhaps the clergy may not reply. If so the case may be considered as having gone by default, and “sufferance is the badge of all their tribe;” but if they do reply it is easy to abuse them as worldly men, whose time is wasted in barren controversy. The confidence of these people in their religious specific reminds one of a paragraph in a little Treatise on the value of Brandy and Salt. It had never been applied in the case of a bite of a mad dog; but, as it had cured many complaints equally difficult and dangerous, there could be no doubt of its success. What brandy and salt are to one monomaniac, Disendowment and Disestablishment are to another; and we have yet to see that either Mr. Miall or his eulogist has the slightest care for the rural districts of the country, except so far as a present purpose, and that not a very creditable one, can be served.

It was our intention to give a consecutive list of false propositions which have been exposed and answered here; but we will give the reader credit for more ability than to require such a summing up. It is our earnest desire to live in charity and peace with all men, and our happiness to realise that wish; but there must be police and magistrates to protect the weak against the wicked. “Who steals my purse steals trash;” but he who would for private purposes beguile us from the right paths into by-ways, or who would poison the fountains of public opinion, is anything but a benefactor of mankind. In all probability, however, the offender will find that he has for the present taken nothing by his motion; and it rests with himself whether or not we shall ever be called upon again to perform the important duty indicated by Solomon in one of his triads, commencing “a whip for the horse.”

FINIS.





